AN ORDER OF PRAIER AND THANKES-GIVING, FOR the preſeruation of the Queenes Maieſties life and ſalfetie: to be vſed of the Preachers and Miniſters of the Dioces of Wincheſter.

With a ſhort extract of William Parries voluntarie confeſsion, vvritten vvith his owne hand.

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The Direction how to vſe this Order

IRST, where anie Preacher is, the next Sonday after the receauing of this order, he ſhall make a Sermon of the authoritie and Maieſtie of Princes, according to the worde of God, and how ſtreight dutie of obedience is required of all good and Chriſtian ſubiects, and what a greeuous and heynous thing it is both before God and man traiterouſlie to ſeeke their deſtruction, and the ſhedding of their blood, which are the Anointed of God, ſet vp by him to be the Miniſters of his iuſtice and mercie to his people. In the ende of which Sermon, he ſhall ſet forth and declare the briefe notes of the confeſsion of the wicked purpoſe conceaued of late by Doctor Parry, to haue murdered the Queenes Maieſtie, animated therevnto by the Pope and his Cardinals, as you maie ſee it ſet downe here following. Laſt of all he ſhall ſaie the praier here preſcribed for that purpoſe, and deſire the people to lift vp their harts to God together with him. After the praier, there ſhall be ſonge or ſaid the xxj. Pſalme, or ſome other Pſalme to the like effect.

A SHORT EXTRACT OF A VOLVNTARIE CONfeſsion, made by William Parrie, written with his owne hand, the of Februarie. 1584.

WILLIAM Parrie Doctor of Lavve, carieng an offenſiue minde againſt the ſtate, by reaſon of his conuiction, in a trial of life & death at Nevvgate, for the attempting of the murdering of one Hugh Hare, for the vvhich notvvithſtanding he receaued her Maieſties moſt gracious pardon, and therevpon departing the Realme, in the yeare 1582. for that he conceaued no hope of aduancement here, becauſe he vvas in his ovvne opinion a pretended Catholique, and had not in 22. yeares receaued the Communion. At his being in the partes beyonde the ſeas, hauing firſt reconciled himſelfe to the Church of Rome at Paris, and then at Millain, conceaud vvith himſelfe a meane (as he pretended) to relieue the Catholiques of this Realme, vvhich vvas

by killing of the Queenes Maieſtie.

And nothing ſtaied him in this concept, but onlie to be aſſured in conſcience, that it vvas lavvfull and meritorious, and before the execution thereof to receaue abſolution from the Pope. For his aſſurance, or rather ſetling of his conſcience herein, he receaued ful ſatisfaction, firſt from an olde Ieſuit in Venice: next from the Popes Ambaſſadour, reſident there, then from other good fathers (as he termeth them) in Lyons and Paris, and laſtlie vvas incouraged to proceede therein by the Nuntio to the Pope, reſidēt at Paris, vvho promiſed him, after he aſſented to that vvicked enterpriſe, to recommend him to the altar, and alſo to procure the like to be done generally through Paris, vvhich vvas accordingly performed in generall termes, by *Recommending of one that had taken vpon him to doe ſome daungerous enterpriſe, tending greatly to the aduancement of the Catholique religion*. The ſaide Nuntio did alſo conueigh the ſaid Parries letters directed to the Pope, and to the Cardinal by the vvhich he did ſignifie to them his ful reſolution to proceede in his enterpriſe, & for his better ſucceſſe in the ſame, praied his benediction Apoſtolicall, vvhervnto anſvver vvas made by letters vvritten in Rome by the Cardinal dated the laſt of Ianuarie, vvhich he receaued from him vvhen the Court lay

at

at Greenevvich, in March laſt.

The tenor of thoſe letters vvas a commendation of his enterpriſe, an alloyvance thereof, an abſolution in his holines name of all his ſinnes, and a requeſt to go forvvard in it, in the name of God.

VVhich letters confirmed his reſolution to kill her Maieſtie, and made it cleare in his conſcience, that it vvas lavvfull and meritorious, as he ſetteth dovvne in his ſaid confeſsion. VVherevpon he inſinuated himſelfe into the Court, and by vvaies & meanes ſought to vvinne credit, &c. to the entent to bring his vvicked purpoſe to paſſe. VVhich at ſondrie times he had done, had not the gracious prouidence of God, by ſtrange meanes, interrupted his purpoſe.

Eternall God and mercifull Father, with humble heartes we confesse that we are not hable, either by tounge to vtter, or in mind to conceaue, the exceeding measure of thine infinite goodnes and mercie towardes vs wretched sinners, and towards this our noble Realme and naturall contrey. Not many yeares since, when for our vnthankful receauing of the heauenly light and truth of thy Gospell, we were iustlie cast into thraldome and misery, and thrust again vnder the kingdome of darknes, so that our consciences lay groning vnder the heauie burdens of errour, superstition, and idolatry, euen then, euen then O Lord, thou didest vouchesafe of thy great goodnes, not only without our desert, but far beyond our hope & expectation, to preserue for vs thy faithfull seruant our gratious prince and Soueraigne Quene Elisabeth, and to saue hir from the iawes of the cruell Tigers, that then sought to sucke hir bloud and to worke to vs perpetuall tirannie, and bondage of conscience. This thou diddest, O gratious Lord vndoubtedly, that she might be to this thy church of England, a sweete and tender nurse, and that this realme vnder hir happie gouernement, might be a blessed Sanctuarie, and place of refuge for thy poore afflicted Saints, in these daungerous daies persecuted and troubled in many contreyes for the profession of thy Gospell: yea, and that this our benefit, and their comfort might be the more assured, thy diuine prouidence from time to time hath many wayes mightily and miraculously preserued and kept hir from the craftie, cruell and traiterous deuises of hir bloudie aduersaries, and the deadly enimies of thy

Gospel

Gospell, which with barberous crueltie haue sought to extinguish the light thereof, by sheading hir Maiesties most innocent bloud: but this thy gracious goodnes & mightie prouidence, neuer so apparently shewed it selfe, at any one time, as euen within these few dayes, when a traiterous subiect, neuer iniured or greeued by hir, but sundry times holpen, releeued, and countenanced far aboue his state and worthines had of long time retained a wicked and diuelish purpose, and often sought occasion and oportunitie to lay violent hands vpon hir royall person, and to haue murdered her. But still the vigilant eye of thy blessed prouidēce did ether preuent him by some sudden interruption of his indeuour, or by the Maiestie of her person and princely behauiour towards him, diddest strike him so abashed: that he could not performe his conceaued bloodie purpose. And at the last this wretched villanie was by thy meanes disclosed, and his owne tunge opened to confesse his detestable and wicked intent. For this thy inestimable goodnes towards vs (O heauenlie Father) with humble heartes and mindes we thanke thee: and blesse thy name for euer and euer. For assuredlie if thou haddest not bene now on our side (as the Prophet Dauid saith) the whole fluds and waues of wickednes had ouerwhelmed vs, and we had beene sunk into the bottomeles pit of infinite and vnspeakable miseries. We beseech thee therfore (O Lord) that thou wilt blesse vs so with thy grace, that we may be rightlie and trulie thankefull to thee: that is, not in word only, but in deede also, dailie studieng to frame our liues according to the direction of thy holie word, which thou hast sent among vs: And that hir Maiestie thus feeling the mightie hande of thy prouidence fighting for her safetie, may more boldlie and constantlie with an heroicall

spirite

ſpirite ſtand in the protection & defenſe of thy bleſſed Church, which by thy woꝛd thou haſt planted among vs. And laſtlie that ỹ cruel ſpirits of Antichꝛiſt that ſæke the ſubuerſion of the Goſpel, maie by the hand of thy iuſtice, fæle what it is to ſet to ſale foꝛ money the innocent bloud of thine annointed Pꝛinces, which thou haſt pꝛepared and ſet vp, to be the nurſſes and pꝛotectoꝛs of thy truth: Grant this O heauenlie Father, foꝛ Jeſus Chꝛiſtes ſake thy onlie ſonne our Sauiour, to whom with thæ and the holie Ghoſt, be giuen all honoꝛ and gloꝛie: woꝛld without ende.